

The Living Church.

Vol. I.]

CHICAGO, JANUARY 25, 1879.

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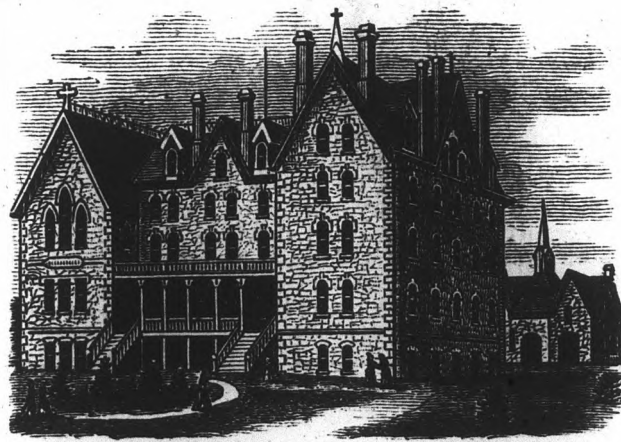
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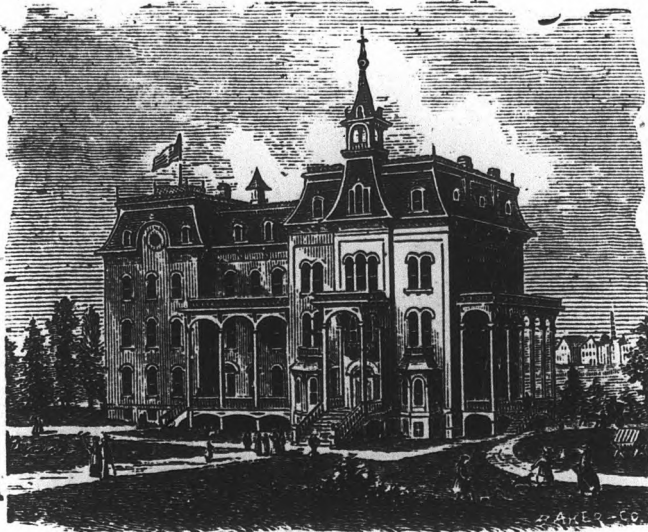
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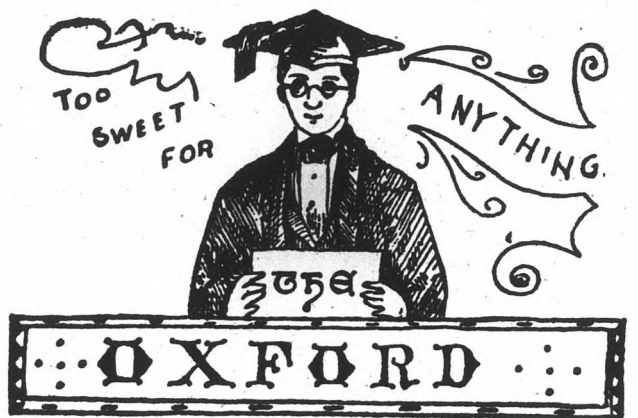
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The Living Church.

CHICAGO, JANUARY 25, 1879.

News and Notes.

ABROAD.

THE accounts of financial depression and disaster in Europe, and especially in Great Britain, continue to be very dismal indeed, with no signs of improvement in the near future. The condition of the English and Scotch laboring classes is especially distressing. Tens of thousands of the industrious poor, with whom the stopping of wages means the beginning of starvation, are out of work; and when it is considered that the present winter is one of almost unexampled severity, the outlook is almost appalling. The re-assuring feature of the situation is that the English people seem fully alive to the gravity of the crisis, and are setting wise and practical measures on foot to afford relief to the suffering. It is pointed out that there never has been a time when money was more abundant and when the amount of food in the country was more entirely sufficient for all wants. Means of transportation are also abundant; so that relief can be easily and expeditiously sent at an hour's notice from one part of the kingdom to any other. Moreover, the wealthy classes are fully impressed with their responsibilities, and are showing an unexampled willingness to make liberal provision for the destitute. The great difficulty there, as elsewhere, is to help the suffering without doing them permanent injury. The problem which yet remains to be solved is how to afford effective relief without demoralizing the persons relieved. It is too often true, in such cases, that the charity which saves a man from starving makes a pauper of him. This grave danger is keenly felt in England, where the evils of pauperism are better known than here; and it is of great interest to watch the means which they may adopt to avoid it. Local organizations for the purpose of prudently and wisely administering relief are being formed. The clergy are generally and, for the most part, intelligently, taking an active part in mitigating the present distress and obviating the dangers which are likely to arise out of it. It is pleasant to note the closer relations which now exist between the English Church and the laboring classes. The clergy seem to be so using their opportunity now that by the time prosperity returns the alienation of the lower middle classes from the Established Church will be almost wholly obliterated.

—THE present depression of trade in Europe is the result of co-operant agencies which have for a long time been affecting

trade disastrously. In England, especially, there have been several such causes which have combined with ready affinity to bring about a condition of affairs, which, however distressing to the philanthropist, is of supreme interest to the social and political economist. Among these causes may be mentioned the usual commercial recklessness and dishonesty which are the natural outcome of long-continued prosperity, and which have been evidenced by adulterations which have injured foreign trade, by bank failures, which have scattered ruin far and near, and by overtrading, which has anticipated and discounted future profits. Added to these, there have been foreign calamities, such as the India and China famines, and the Russo-Turkish war, which have destroyed very much foreign demand for English products; and last, but not least, there have been workmen's combinations for higher wages, in the face of falling markets—a refusal of the laboring classes to economize and reduce their living expenses as times grew harder—which have resulted in strikes that have been disastrous to trade and ruinous to the laborer. Doubtless, each of these causes has figured largely in bringing about the present result. On the Continent there are other causes, of which we speak in another note; but in England there is one not yet enumerated, which is worthy of serious attention. In a paper of great ability, the *Spectator* points out that "one impediment to a revival of prosperity" is the "friction which impedes the flow of capital into new channels." For instance, a certain industry in which a large amount of capital is invested ceases to be profitable. The law of supply and demand requires that such industry should be at once abandoned and another taken up which would pay. But the investors in the losing business are reluctant to give up. They go on hoping against hope. They know one business, and "stick to it," unwilling to learn another, until the inevitable end comes, which ruins them and thousands of others also. This reluctance to abandon old lines and adopt new ones is greater with old men, who usually control the capital; and it is very much greater in corporations or companies than with individuals; and corporations or companies have long been doing the large business of the commercial world. The result is that it takes a long time for capital, as things are, to adjust itself to new conditions; and, in the mean time, the gravest disasters come. It is easy to see that this lack of versatility, irreverently called "old-fog-ism," may lie, at this moment, at the bottom of very much of the prevailing distress in

England. The remedy is to be found, not in any artificial scheme to revive this or that industry by protection or otherwise, but in promptly abandoning industries that do not pay, and transferring industrial capital to enterprises that are profitable.

—ANOTHER difficulty which impedes the transfer of capital to new industries and distant investments, is one that is felt not in England only, but everywhere; that is, the great and growing difficulty of finding trustworthy agents. Defalcations, embezzlements, betrayals of trust, have become so common as to amount to a startling and perplexing moral phenomenon. Banking institutions, which have naturally been more confidently trusted by capitalists with distant investments and collections, have also lost prestige because of the outrageous mismanagement which has resulted in so many failures in all parts of the world. The result is that confidence in honesty and integrity is so generally destroyed that even the most versatile and enterprising capitalists are unwilling to incur the risks that attend expanded business or distant investment. It is suggested that a remedy might be found in establishing a sort of insurance company which would guarantee the honesty and integrity of agents for a small percentage, and which would keep up a secret but strict watch over them by instrumentalities familiar to the mercantile agency system. It is obvious to reply that the question might well be asked, "But who will guarantee the honesty and integrity of the insurance company?" We submit that there is only one remedy: and that is, a return to old-fashioned honesty. Such return is to be accomplished mainly by the better and sounder culture of the moral nature in education and in business. Let us have more honest men, and we shall have no lack of trustworthy agents. And the world will finally take note, we trust, that a sound Christian influence in the home and the school, and a healthy Christian tone in society, are absolutely indispensable to the bringing about of this result.

—ONE of the remarkable signs of the times—and there are many that are both portentous and remarkable—is the fact that force is being significantly discredited as an efficient factor in all government, whether civil or ecclesiastical. Despotism means disorder. Liberty means order and peace. It is acknowledged that the only two countries in Christendom which are peaceful and prosperous to-day, are France and the United States. The Governments of both countries are Republican. The power in both is vested immediately in the people. With fewer commercial and social restrictions than

any other civilized nation, they have adapted themselves to new conditions with the greatest readiness; and, although the people hold in their own hands the reins of authority, yet the foreign and internal policies of France and the United States are characterized, it is said, by greater prudence and more careful statesmanship than those of any other nation in the world. It would seem, it is claimed, that the French and American masses have at last become sufficiently intelligent to know how to govern themselves, and that the many are likely to prove more truly conservative than the few. Whether this conclusion is to be accepted as proved, we gravely doubt. Unusual conditions have combined to give to France and the United States the first fruits of returning prosperity; and it is easy to be prudent and cautious when times are beginning to grow better. As for French prudence and conservatism, it is to be feared that those qualities which have been superinduced by defeat and adversity are already about to disappear. The extraordinary demands of the Radical Republican majority in the National Assembly, have already made a direct issue with President MacMahon and his Cabinet. The Left, which has so signally triumphed in all the recent elections, now demands that such changes shall be made that it may have entire control of the administration of the entire country down to the minutest details of local regimen, and especially that it may have absolute control of the army. It is not surprising that this last demand of the successors of the Jacobins and the Commune should have a sinister meaning in the estimation of the President and his conservative supporters. At this writing, a ministerial crisis is impending. On several occasions, a situation not more grave has led to a *coup d'etat* or a revolution. Though there seems to be nobody above the horizon of French politics who is strong enough to carry out a *coup d'etat*, yet there is plenty of material for a revolution. At all events it is too early to lavish unqualified praise upon the French Republic.

—It is very significant that the English papers are beginning to speak much more favorably of the claims which Greece makes to an enlarged territory and a better frontier. It is pointed out that it is now obvious that Bulgaria will be a mere Russian province, and that it will be of the utmost importance to push the strong and growing power of Greece to the fore as a check to Muscovite ambition, and as a nucleus around which all those anti-Turkish elements may form which are also hostile to Russia. It would then be much more difficult for Russia to declare a Christian and humanitarian crusade against the Turks, since England, as the protector of Greece, could also claim to be the champion of Christendom. The English have a proverbial facility for

abandoning a losing cause; and when Turkey can no longer hold Constantinople, it will be convenient to have Greece at hand to take possession and hold it against the Russians. So the Greeks may regain their imperial city, and a Greek dynasty be established once more on the Golden Horn.

—A STRANGE thing has happened under the sun. A congregation in England have preferred certain grave charges against their Vicar, and one of them is that his sermons are only about seven minutes long. Long sermons are a common grievance. It is odd to read that anybody is aggrieved by too short a sermon. Altogether, the complaints preferred against this Vicar, the Rev. C. H. Whitehead, of St. Paul's Church, Norden, indicate that he is not less eccentric than his congregation, as the following summary of of the testimony elicited on his trial will show: "Capt. Glencross, of Norden, stated that he considered that the service in the Norden Church had been most inadequately performed and irreverently conducted. The service was read so fast by Mr. Whitehead that he could not understand what he said. He never before heard the service in any other church gone through in so short a time. Samuel Lomax said Mr. Whitehead told him and other members of the Church that the parish was distasteful to him and perfectly obnoxious, and that Sunday was the most miserable day to him in the week; that he was astonished that the people came to church at all, as it was impossible for him to do them any good. One Sunday afternoon, Mr. Whitehead said to him, 'I have not kept you long this afternoon, and I would not come at all if I was not obliged.' In May, he asked Mr. Whitehead if he was prepared to receive any candidates for confirmation, and he told him it was not his business. Mr. Whitehead, in reply to the charge, said he naturally read quickly, and he acknowledged that his ministrations at Norden had been most distasteful to him for some months past; therefore, he was glad to make the services as short as possible. Up to the end of last year, he had held as many as fifteen services a week, and sometimes more. As to the charge of sneering, the ministrations at Norden Church had been distasteful to him, and he had not entered into the spirit of the service at all, but had gone through it only as a mere matter of duty. In the services, he had allowed time for responses, but some members of the congregation drawled out the responses as long as they could, as there was an unkind feeling toward him. He acknowledged that he had told some members of the congregation that he was astonished that they went to Norden Church, for he had no heart in his ministrations." It is gratifying to know that such a shepherd is considered intolerable; that he is being tried, and will doubtless be removed from a

ministry for which he is so conspicuously unqualified. The English clergy, as a class, are among the most conscientious, laborious and efficient pastors and priests in the world. Such a man as this Vicar should no longer be permitted to hold a place anywhere.

—FOR some time past there have been rumors concerning the establishment of a new confraternity among the advanced Ritualists in England, called the "Order for Corporate Re-union," which we have refrained from giving publicity to until something more definite could be known concerning its constitution and its purposes. The organization is a secret one, and it is difficult for an outsider to know more of its character than its members choose to tell. Charges of a grave character are made, however, and we have seen no denial of their substantial verity. Among other things it is said that the so-called Bishops of the Order, among whom is Rev. Frederick G. Lee, Vicar of All Saints, Lambeth, have received consecration at the hands of foreign Bishops of the Roman, Greek, and Armenian Churches; and that in virtue of such consecration, they are secretly performing Episcopal functions in England, reconfirming persons enrolled in the Order, on the ground that the validity of the orders of the Anglican clergy is doubtful. The *English Churchman*, which is an old-fashioned High Church paper, is quoted by the *Southern Churchman* as saying: "We further hear of private celebrations of the Mass, with the text of the office in Latin, and of the appointment of laymen to offices in the Order, with fanciful titles calculated to attract thoughtless young men. When we find Mr. Frederick George Lee, the Vicar of All Saints, Lambeth, dedicating a book just published to 'the Prelates, Provosts, and Members of the Order,' it is palpable that Mr. Lee, at all events, must know something of the names of its members. We have the best authority for stating that it is the intention of certain of the Ritualist clergy to have recourse to this new order of conspirators against the Church of England, and to use its pseudo-episcopate in cases where, on account of their illegal proceeding, their own Bishops may see fit to decline to visit their churches; and we hear that if the Bishop of Rochester carries into action the policy of isolation suggested in his pastoral, some of his clergy will obtain in this way the exercise of the episcopal office in cases where his Lordship refuses to visit their churches. It is a strange feature in the unhappy divisions which are now hindering Church work, and causing such fatal discord, that at the two extremes of the ecclesiastical pole (the other being the 'Reformed' Church) we should thus be threatened with schisms which base their claims to support upon Episcopacy and the possession of the Apostolic Succession." Certainly it is not too much to demand that the "ad-

vanced" clergy in England should acquit themselves of any such suspicions as are mentioned above, if they are groundless.

AT HOME.

Most of the clergy know how very difficult it is to find competent teachers for adult Bible classes in Sunday schools. In regularly-organized and homogeneous parishes, the difficulty is hardly capable of any solution short of the careful and special training of catechists for such purpose, who would necessarily constitute a sort of minor clergy. It is hardly necessary to say that the Church is not yet ready in this country for such an elaboration of her pastoral machinery. Meantime, the clergy must themselves discharge the teaching function toward their people, remembering that it is as necessary a part of a pastor's duty to teach his congregation as it is to persuade them. In mission fields, however, the Sunday schools may play a far more important part in instructing and even in evangelizing adults than has been generally realized. In many of the Western States and Territories, Sunday schools have been the pioneers of the Church; and not the least important part they have played has been the instruction of adults. There are many places where a Sunday school can do more efficient work at first than could a parish or mission. An intelligent and influential layman can often succeed far better than a clergyman, in first attracting the ignorant to the services of the Church and in removing their prejudices by elementary Church teaching. This, then, is the field in which lay co-operation should by all means be secured and pushed out to the front. The laity can do this preliminary work, and often they can do it better than the clergy, as many a flourishing mission school testifies. A Scandinavian Sunday school, composed entirely of adults, and self-supporting, has been in successful operation for five or six years in one of the cities of the Northwest. In another, there is also a Scandinavian Sunday school, in which a lady has a large class of deeply-interested men, and in which there is a large class of women who for years have attended with increasing interest upon the instruction of a lay teacher. Much more in the same direction remains to be done. Many a field where the Church is now unknown might be occupied at once by a Mission Sunday school under the charge of zealous and intelligent laymen. Certainly, this is one way of utilizing the priesthood of the laity.

—THE Rev. Edward Abbott, editor of the *Literary World*, and formerly a prominent and influential minister among the Congregationalists, in Boston and Cambridge, has recently been admitted to the diaconate by Bishop Paddock. A correspondent of the *Christian Union*, has written an account of his ordination to that paper, from which we make the following extract: "St.

James' Parish, Cambridge, became vacant some months ago by the decision of its youthful Rector to become a foreign missionary in Japan. The parish officers asked Mr. Abbott to fill the vacancy as a lay-reader, and Bishop Paddock gave him the necessary commission. The people couldn't help liking Mr. Abbott, who is a citizen of Cambridge, and they made him like them so well, that when they begged him to take holy orders it was not possible for him to say no. His duty was clear. These relations were what gave tone to one of the most delightful ordinations I ever attended. It wasn't a big affair. The church-building does not hold more than three hundred, but it was filled by a thoroughly sympathetic congregation, and the clergy present had all come from personal interest in the services. The choir had not gotten up any ordination music. It was the usual church service, with the celebration of the Holy Communion, and the special ritual for the ordaining of deacons. Mr. Nickerson, from Andover, had come to be admitted to the diaconate at the same time. The details of the service I need not enter into, save to say that a thoroughly modern sermon by a bright, modern man, the Rev. Charles H. Learoyd, of Taunton, was a special feature of the occasion. It was just a simple, warm, devout, tender service, from beginning to end. The earnestness of the men to be ordained seemed to give the tone which was remarked, one to another, when the ordination was over, and the quiet beauty of the worship in the unpretentious parish church, amid the fragrant Christmas greens, touched every heart."

—THE mortality among the members of our National Congress has been so great within the past few weeks as to attract general attention to the causes which may have produced it. No doubt the life of a public man at Washington is exceptionally trying to the nervous strength and constitution of all who do not protect themselves by unusual care. Even those whose habits are most regular and who attend most conscientiously to the ordinary conditions of health, are subjected to a pressure by their strenuous public and social duties that none but the vigorous or elastic can long endure with impunity. One source of the evil, however, is to be found in the wretched ventilation of the Chamber of Representatives in the National Capitol. It is hardly too much to say that Congressmen are poisoned by the bad air which they are constrained to breathe for hours daily, quite as surely, though not so rapidly, as were the wretches who are confined in the Black Hole at Calcutta. The question of adequately ventilating the Capitol has hitherto defied the best attempts at its solution. It is always difficult to supply a large building with fresh air in large quantities without so reducing the temperature in winter as to make it uncomfortable.

But the difficulty is enhanced in Washington by the fact that large crowds of people are permitted to fill the galleries and lobbies of the House during the entire time of the sessions; and so it comes to pass that many a Congressman is poisoned by the admiring crowds of his countrymen who come to hang upon his words. As a temporary expedient, and until some adequate solution of the difficulty be discovered, we suggest that the public be excluded from the galleries and lobbies of the House, or only admitted by ticket in small numbers. There is but slender accommodation for auditors in the galleries of the English House of Commons, and even the few who can find a place there, must be admitted by ticket. The same plan might be wisely adopted by our National Legislature. Another advantage which might accrue from clearing the galleries would be the shortening of the speeches of such members as are stimulated by the crowds on "field-days" to "speak to the country." Business would thus be expedited, and there would be a large saving in the expense of printing.

The Church at Work.

ILLINOIS.

St. Luke's Hospital.—The Trustees of St. Luke's Hospital held their quarterly meeting on the second Tuesday in January, and from the report then presented we gather the following exhibit of the condition of the Hospital: During the quarter, the floating indebtedness, which has harassed the management, has been entirely wiped out by the liberality of a few prominent citizens, as we have before mentioned. We give the names and amounts: N. K. Fairbank, \$250; S. A. Kent, \$250; P. D. Armour, \$250; R. D. Fowler, \$250; George Armour, \$200; Marshall Field, \$200; J. K. Fisher, \$100; Geo. L. Dunlap, \$100; W. T. Baker, \$100; E. K. Hubbard, \$50; A. Poole, \$50.

The receipts, happily, now defray the expenses as incurred, although the President, in the absence of pledges, is unable to see in advance where the income to meet the absolute necessities is to come from. A much larger sum than is now expended could be judiciously applied to the relief of suffering humanity.

The Trustees of the estate of the late A. C. Lewis have paid over to the Treasurer \$3,000, being the balance of his bequest of \$4,000. This money has been invested in 7-per-cent West Chicago Park bonds. The Trustees have named a bed in the Hospital the "A. C. Lewis Bed," and tendered to the Trustees of his estate the right to nominate patients to that bed.

Mr. A. Booth has given the Hospital an order for 100 pounds of fish per month, for the year 1879. His generous gift will supply the Hospital with all the fish needed, and is an act of liberality to be most highly commended.

The Illinois Central Railroad, which has for years supplied the Hospital with coal, will still do the same, and Mr. E. F. Lawrence will furnish a supply of whisky when-

ever needed. Many others, we are sure, would in the same way furnish supplies of other necessary articles, if the idea was presented to them with some definite estimate of the amount needed.

The reports show a balance of \$140.35 on hand at the beginning of the year. The income during the quarter ending January 1, was \$4,308.01, making a total of \$4,448.36. The outstanding bills called, at the beginning of the quarter, for \$2,063.20, and the total expenses incurred were \$3,054.55. The present outstanding indebtedness is \$672.08. The available balance to meet this is \$523.32.

The total per-capita cost per diem is 85 cents, not including employes or meals given to the outside poor. The total number of patients has been: free, 81; pay, 24. At the end of the quarter, there were 30 free and 9 pay. The average number is free, 30, and pay 8. There are 12 paid employes—the matron, 4 nurses, 6 maids and a man-of-all-work; 900 meals have been furnished to poor applicants.

The sources of income have been collections in the churches, interest, pay-patients, individual contributions and payments for the support of memorial beds. Several of them are supported by individuals at an annual expense of \$300 each. Although the expenses vary with the seasons of the year, and the amounts needed are larger in the autumn than at any other season, the amount necessary per month does not vary far from \$900, and the management asks for that amount or \$2,700 for the ensuing quarter. It is earnestly hoped that it will come promptly forward. It can be used to vast advantage, and is more necessary than ever before, if the present effort to keep up the work on the basis of prompt cash payments is to be maintained. The advantage of this principle to such an institution is very great, and it is earnestly hoped that it may be steadily acted on.

The Sunday school at Austin, a Mission station on the North-Western Railway, adopts, and will act upon the suggestions made in a late issue of THE LIVING CHURCH, in regard to the missionary penny. There are thirteen classes, and each class will give its penny, at least, for our Diocesan Missions. The Superintendent suggests that the Board apply to all our Sunday schools for a contribution. He also suggests that the parishes spare their Rectors oftener for Mission services, and that the Rectors devote more attention to looking up men of honest report and with suitable qualifications for the diaconate. We indorse all Mr. Nettercot's suggestions.

The resignation of Dr. Sullivan, of Trinity Church, Chicago, to take effect Easter Monday next, has been tendered and accepted. He will become Rector of St. George's Church, Montreal, one of the most influential churches in Canada, where he was formerly Assistant Minister. While, with Trinity Church and the community at large, we regret the loss of such a man as Dr. Sullivan, we are not taken by surprise. There have been many signs that have foreshadowed the coming change. The earlier ministry of Dr. Sullivan was spent in Canada, and it is but natural that he should desire to return to his first love, and to educate his growing family in the home of his early years. A noteworthy fact in regard to this clerical change is that Dr. Sullivan does not respond to the "loudest call,"

as the world terms it. He goes from \$5,000 to \$4,000. He goes from a conviction of duty from a large and flourishing parish, where he has received only kindness and love, and from a community where, for eleven years, he has been "a man of mark and likelihood" and has commanded admiration and respect. Dr. Sullivan is a man of decided opinions; he has had occasion, in the course of his ministry, sometimes to differ from his brethren; there have been points in the administration of his parish that have not been always in accord with his own views; he has always spoken boldly what he deemed the truth; but he has spoken it in love; he has followed the dictates of his own judgment and heart; and when he leaves us, it is with our cordial good will. We wish him Godspeed in the field he has chosen. Trinity Church is a large and growing parish; it is sure to exert a large influence upon the Church, not only in Chicago, but in the Northwest. The parish will proceed with caution in filling the vacancy occasioned by Dr. Sullivan's resignation. It will go on lengthening its cords and strengthening its stakes, and will be a large factor in the history of the Church in the great West.

The Rev. Ethelbert Talbot, of Missouri, has been called to St. Andrew's Parish in Chicago, but fears are expressed that he will not leave his present important work.

SPRINGFIELD.

The Rev. W. C. Hopkins, Missionary at Champaign, has organized Missions at Urbana, Sadorus and Candet. At Champaign and Urbana he has begun industrial schools. He is a zealous worker in season and out of season, and is doing much to make the Church known in these new fields.

WISCONSIN.

Bishop Welles visited Grace Church, Madison, Rev. John Wilkinson, Rector, January 13. He confirmed a sick person in private, and, in the evening, gave an address on the second Lambeth Conference. After the address, a number of the congregation called upon the Bishop at the rectory, to welcome him back and congratulate him upon his restored health. The address occupied a half-hour and was listened to with unflinching attention and interest. How complete the Bishop's restoration to health is may be judged from the fact that on the day before, Sunday, he had officiated at Red Wing, Minn., Maiden Rock, Wis., and Lake City, Minn., the latter point twenty-five miles from the first, and then had taken the night train for Madison, where he arrived at 10 A. M., Monday. The journey from Red Wing to Lake City was made partly by carriage and partly by sleigh. We give a brief summary of the Bishop's address.

He spoke of the first Conference in 1867, and of the different feeling with which the second Conference was greeted, the heartiness with which the Bishops from abroad were welcomed and the confidence extended to them through the entire Conference. The service in Canterbury, preliminary to the formal sessions, was described with considerable detail of local and historical incident. Old St. Martin's Church, with the font in which King Ethelbert was baptized, the great stone chair which the King gave to St. Augustine, placed for the time being within the chancel of the Cathedral, the Cathedral itself, representing the grandeur of the English Church,

as St. Augustine's College represented its missionary energies, and the grave of Dean Alford its learning and wisdom; the scene of the opening service recalling St. Augustine's first approach to the city with his train of attendant ecclesiastics, all these were pictured with a graphic power that brought them vividly before the minds of the hearers, as vividly as it was possible for words to do it. The Bishop then passed on to the Conference itself, held in the great hall of Archbishop Juxon, now known as "The Library," and containing rare books and historical records of inestimable value to the Church, noting also the Chapel where were consecrated the first Bishops of Pennsylvania, New York and Virginia, and where one hundred Bishops from all parts of the globe now knelt in "holy convocation unto the Lord," to commemorate His death and invoke his Holy Spirit. After an interesting mention of illustrious names and allusions to their various claims upon the respect and admiration of the whole Church, the Bishop enumerated the topics presented for consideration, confining himself to the bare catalogue, except in the case of the Alt Catholic Bishops and Pere Hyacinthe, which he treated more at length. He specified two particular characteristics of the debates, earnest desire for unity and zeal for missionary work. The closing service in St. Paul's, London, suggested some interesting statements, not only of the metropolitan Cathedral in its connection with the moral and spiritual life of the great city, but also of the religious interest and zeal manifested throughout the thousand churches of London, a revived and vigorous energy, not confined to any school of doctrine, but extending throughout the whole Church of England, and stimulating all portions of it, and men of all shades of opinion to intense zeal for the cause of Christ, and to self-sacrificing effort to make the Church in fact, what she is in claim and theory—the Church of the whole people. The increase of the Episcopate was noted as a most important step in this direction, and the assertion was made, that at no time in her history has the Church of England been more influential than to-day, or braver and truer in her maintenance of the Catholic faith, as distinguished from mediæval error and superstition.

The Rev. Dr. Everhart and clergymen from Illinois have been holding services at Wilmot. Removals have very seriously weakened the congregation, but things are beginning to look bright again and a good influence is exercised upon the village and adjacent country.

The *Parish Record*, representing St. Matthew's Parish, Kenosha, comes to us very handsomely printed upon tinted paper. It is edited by a committee of ladies and gentlemen and is full of matter of interest to the congregation. It is published monthly, at 20 cents a year.

We give below a correction of a misstatement in the letter of Dr. Adams in our last issue, in the Doctor's own words. That letter was most interesting, and we are glad to call attention to it a second time.

EDITORS OF THE LIVING CHURCH:

Gentlemen: In my letter of January 18, I stated in the MS. that there are now one thousand Indians of the Oneida Nation at Duck Creek on their reservation. This was printed 'seven thousand.' I beg you to make this correction.

Yours truly,

WILLIAM ADAMS.

NASHOTA, Wis., Jan. 18, 1879.

MINNESOTA.

On the afternoon of Epiphany, an interesting service took place at St. Luke's Hospital, St. Paul. The building, during the fall and winter, had been enlarged and re-furnished at a cost of \$3,000, one liberal layman contributing one-third of that amount. The friends of the Hospital assembled on the feast day, and religious services were conducted by the Rev. Messrs. Thomas and Tenbroeck, the latter giving a brief, but eloquent address of welcome. Congratulatory addresses were made by Rev. Mr. Riley and Rev. Dr. Knickerbacker, of Minneapolis. The Hospital is in charge of Sister Sarah, of the Bishop Potter Memorial House, Philadelphia, and is fully equipped for useful work. Its interests are looked after by the ladies of Christ and St. Paul's Churches.

A sad accident took place on the 13th inst., in Stillwater. The eldest son of Rev. D. D. Chapin, while coasting, was thrown from his sled, and his skull was fractured. Mr. Chapin has the sympathy of the community, and, it is hoped that, by God's blessing, his son's life may be spared.

Among the pleasant events in St. Paul and vicinity, at Christmastide, was the presentation of a cow and calf and a load of hay, to the Rev. Mr. Tenbroeck, of Christ Church. Purses, with money in them, were presented to the Rev. Mr. Riley, of St. Mark's, and to Dr. Corbett, of Holy Trinity, Minneapolis. Dr. Knickerbacker, of Gethsemane, was generously remembered, and his assistant, Rev. Mr. Pise, received an overcoat.

Bishop Whipple will spend the remainder of the winter at Thomasville, Ga.

IOWA.

On the first Sunday after his return from England, Bishop Perry placed upon the altar of the cathedral, at Davenport, a brass book-rest, a beautiful piece of work, and a memorial of his mother.

Twenty clergymen met the Bishop in convocation, at Cedar Rapids, in December. Dr. Kemp and Rev. Mr. Judd were appointed Deans of the Northern and Eastern Convocations. Missionary reports were read, and addresses were made on Practical Religion, Mission and Convocational work, and on Missions at the several sessions. The Rev. Mr. Ringgold, Rector of Grace Church, had taken pains in the entertainment of the brethren, and everything passed off most pleasantly.

At a meeting of the Southern Convocation, held in Burlington, there were present Rev. Messrs. McIlwain, (Dean) Hochuly, Farrar, Stilson and Gregg, the latter the Rector of Christ Church, Burlington, and the Dean preached the opening sermon. After Holy Communion, the second day, the Secretary, Rev. Mr. Stilson, preached. In the evening, there was in the guild hall of Christ Church, a children's concert and a social. A severe snowstorm prevented any other public meetings.

Bishop Perry visited the congregation of the Good Shepherd and confirmed five. Rev. Mr. Hochuly in charge.

The Senior Warden of Christ Church, Burlington, the Hon. Charles Mason, has held that position for forty years.

A new rectory has been completed at Council Bluffs.

St. Mark's, Waterloo, having paid a debt of \$2,000, has called to its rectorship Rev.

F. M. Bird, of Iowa City. It is a live parish.

Three lots and a communion service have been given to the Mission at Emmetsburg.

MISSOURI.

The Church of the Holy Communion, St. Louis, Rev. Mr. Roberts, Rector, has recently procured a fine pipe organ.

At a special confirmation, Sunday, January 12, at Christ Church, St. Louis, Bishop Robertson confirmed six deaf-mutes, presented by the Rev. Mr. Mann. A lay-reader's license was subsequently issued to one of them, who will read the services between the visits of the Missionary.

On the line of the Hannibal & St. Joseph Railroad, about seventy miles west of the Mississippi, is a town of some four or five thousand inhabitants, called Macon City. It is, like most of our smaller places, almost at a stand-still, feeling the general business depression and growing very slowly. It promises, however, to be at some time, an important point, and all Churchmen will be glad to know that the Church has taken deep root, and is now the most energetic and influential religious organization in the town. This satisfactory condition of things has been brought about, under God, by the active and persevering efforts of the Rector, the Rev. Ethelbert Talbot, who took charge of the parish in July, 1873. Mr. Talbot had just graduated from the General Theological Seminary, but had already, by a very successful mission work in the Diocese of New Jersey, while he was yet a student, proved his ability. He has always had the reputation of being an untiring student and worker, a clear and positive teacher, a faithful pastor. Five years and a half of work have made Macon to blossom as the rose. The Church has been put in thorough repair; a rectory has been bought and paid for. The communicants' list showed thirty names in 1873; in 1878, the list of communicants numbered ninety; this, too, with many removals. A grammar school has been in active operation for three years. In this school, there are at present seventy scholars. Five teachers are employed in this department of the work. There are one Deacon and four young men studying for Holy Orders, with Mr. Talbot. They occupy eight Mission stations—four of them having regular Sunday services. At Brookfield, the only Universalist Church in the State of Missouri has been bought and fitted up for Church services. In fact, Macon City is a center of active church life and work. In a quiet way, the problem of associate mission work has been successfully worked out, and those interested in work of this kind, cannot do better than study Mr. Talbot's methods. That so much has been done in a community not growing very fast, and not particularly prosperous, against long-standing prejudices, ought to encourage us all.

KANSAS.

The corner-stone of St. Paul's Church, Coffeyville, was laid December 14.

St. John's parish, Wichita, will soon erect a Church.

Bishop Vail delivered a lecture in the cathedral at Omaha, December 22.

Dr. Reynolds, Post Chaplain at Fort Riley, will become the Rector of the Church of the Covenant, Junction City.

KENTUCKY.

The journal of this Diocese comes to us most elegantly printed and upon fine paper.

The whole number of communicants reported is 4,038; baptisms, 664; confirmations, 364; scholars in Sunday schools, 3,337. The aggregate of contributions, \$474,486. There are three Parish schools.

TENNESSEE.

Bishop Quintard visited Knoxville in Advent, and confirmed thirteen at the Church of the Epiphany, and six in St. John's Church. The latter Church has been greatly enlarged. One hundred sittings have been added, and a handsome chancel window has been put in as a memorial of one of the Church's lambs.

MISSISSIPPI.

All Saints' Church, Grenada, was robbed on the night of the 13th of January. The contents of the alms-box and three sets of altar-cloths, antependia, prayer-desk covers in crimson, green and white, were carried away. The Church had mingled its Christmas decorations with mourning for the dead. At the time of the robbery the altar, prayer-desk, and pulpit, were vested in white. The set of rep-silk with heavy fringe of gold-silk was given to a lady communicant who died during the summer of yellow fever, by a partner of D. B. Fiske & Co., of Chicago, and was first used at Easter. The other sets were also gifts for or from the dead. The choicest books of the S. S. Library, and the Communion linen which had been trampled on, were placed in the aisles but were not carried away. The Rev. Mr. McCracken has our sympathy.

LOUISIANA.

The late Bishop Wilmer, near the close of the Lambeth Conference, was dining with the Archbishop of Canterbury when Mrs. Tait spoke to him of the success of the Conference, and said she should be very glad to welcome him to the next. The Bishop said seriously, "Madam, before that time we shall be in eternity," and turning to Bishop Clarkson, added, "but you may be present at another Conference." Bishop Wilmer and Mrs. Tait both died the same day.

Dr. Dalzell has accepted a call to Grace Church, Memphis, Tenn., and will be the successor of the lamented Parsons.

SOUTH CAROLINA.

The Rev. W. J. Boone, son of the late Bishop Boone, and a missionary to China, as was his father before him, is spending some time in this country. He is at present in the city of Charleston.

Bishop Howe recently confirmed six persons in St. Luke's Church, Newberry, one being confirmed in private. The Bishop preached morning and evening with much power. Rev. Mr. Kershaw accompanied him.

The Charleston Convocation met January 4, and there were present, the Rev. Messrs. Bellinger, Somers and Judd, and the Rev. Drs. Porter and Pinckney. The latter read an essay upon effective labor among the colored population, and the subject was earnestly discussed, and the whole matter was referred to a committee who reported during the session of the Convocation. Sermons were preached by Rev. Dr. Porter, and Rev. Messrs. Johnson and Judd. In 1860, the Church in South Carolina had 5,000 communicants of whom nearly one-half were colored. Now, owing to removals and to financial and political causes the number of colored communicants reported is but 350 out of a total of 3,334.

We give a letter of Rev. Dr. Dubose of the University of the South, in which he

speaks of Holy Communion Institute, Charleston. We congratulate Dr. Porter on the success of an institution whose prosperity lies so near his heart:

UNIVERSITY OF THE SOUTH,
SEWANEE, Tenn., January 8, }

Watching, as I have done with profound interest and sympathy, the struggles during the past few years of the Holy Communion Institute of your city, and reading from time to time Dr. Porter's touching but, I fear, not very effectual appeals in its behalf, it has again and again seemed a duty to me to make public what my position here enables me to know of the character of the work which that school is doing for the Church and the State.

For some time past this University has been receiving the more promising graduates of the school, and it is impossible to speak too highly of the mental or moral training which they have brought with them from it. Nowhere in the South, I venture to say, is such work being expended upon such good material. This University feels it to be to its interest to discriminate in favor of the students from this school, and is doing so beyond its ability. Are there none to found scholarships for them here as at Northern colleges, and so to extend our ability to educate our most promising sons among and for ourselves?

W. P. DuBOSE,
Chaplain and Professor.

EASTON.

The safe arrival of Bishop Lay and his family in England, is announced. Many prayers will go up throughout the Church for his restoration to health.

Bishop Lay, in his last Convention address, took quite decided ground against the formation of provinces in the Church. He thinks rather there should be a redistribution of representation in the General Convention, on the basis of diocesan strength.

PENNSYLVANIA.

The Advancement Society held its sixty-seventh anniversary on the evening of the

Epiphany. It acts as Trustee to receive money given or bequeathed for the use of the Diocese. It has helped to Rectors of feeble parishes both within and without the city of Philadelphia. It distributes books and tracts, and aids candidates for orders. The receipts for the year were \$4,383.92; the expenses \$4,774.72; showing a balance on the wrong side of \$384.23.

The second week of special services in the Church of the Redeemer were opened on the first Sunday after Epiphany by a sermon by Bishop Stevens.

Subscriptions for THE LIVING CHURCH will be received by James Macaulay, bookseller, 1309 Chestnut street, Philadelphia.

CENTRAL PENNSYLVANIA.

We have received the journal of this Diocese, and it makes a volume of 188 pages. The number of communicants reported is 6,585; confirmations, 659; Sunday-school scholars, 10,920; churches, 87; rectories, 43. The total of offerings reported is \$156,037.72.

PITTSBURGH.

The Pittsburgh Deanry met in the second week in January, in St. Paul's Church, in that city. Work within its limits seems to be going on prosperously, and on Christmas Day an offering was placed upon the altars in Trinity Church, which enabled the Board of Missions to continue all the stipends as the year before. Fears had been expressed that they would have to be reduced 20 per cent. The discussions of the Chapter were confined mostly to the missionary work of the Deanry, but there was a very interesting discussion upon the "Relation of the Pastor to His People, as Defined in the Prayer-Book." During the session the Chapter, had

a reception at the house of Bishop Kerfoot, and enjoyed his generous hospitality.

NEW YORK.

T. Whitaker, No. 2 Bible House, will receive and forward subscriptions for THE LIVING CHURCH.

St. Barnabas' new Home and Chapel were opened by services on Epiphany Day. The services were conducted by Bishop Potter, assisted by Drs. Dix, Gallaudet, Peters, Courtney, Tiffany, and Rev. Messrs. Warner and Ward. The building cost \$17,000, and, with \$2,000 for furnishing, was given by John Jacob Astor to the New York Protestant Episcopal City Mission. The Home is in charge of Sisters, and its object is to care for the children of mothers who are obliged to go out to work.

The Church has now twelve Missions in New York City, where the services are in German. At two of them one hundred persons were recently confirmed.

THE GERMAN.

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The Living Church.

CHICAGO, JANUARY 25, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.
JOHN FULTON, D. D., }
GEO. F. CUSHMAN, D. D., Associate Editor.

THE LIVING CHURCH.

A WEEKLY NEWSPAPER, published at Chicago, in the interest of the Protestant Episcopal Church in the United States.

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THE SACRED VS. THE SECULAR.

It was years after the ascending Lord had sent His messengers to bear the Gospel to "all nations," before they understood that they were sent to any but the sons of Israel. Even then, a heavenly vision twice repeated, was required to enable the Prince of the Apostles to perceive that since the cleansing touch of the incarnate Son of God, none who bears God's image in the likeness which He stooped to wear, is to be accounted "common or unclean." God had "made of one blood all nations for to dwell on all the face of the earth." That one blood of our humanity the Son of God had shared, and made Himself the Brother of mankind. The meanest of our race had been ennobled as the kinsman of the Son of God; and still Christ's own apostles, blinded by their Hebrew prejudices, failed to look beyond their own small nation for the objects of the Heavenly Brother's love! It was not so strange as it appears at first. True, the eleven were sent to "all the world," but they were to begin their preaching at Jerusalem; and, until that part of their commission was fulfilled, it was best for them, and best for their work, too, that they should never think of the wide world through which they were to wander when God's time should come. *Satis in diem diei lux.* One day's light was enough for one day's labor. When their short day at Jerusalem was over, and the new day of their apostolic labor was at hand, the heavenly vision and the inspiration of the Pentecostal Spirit which was to "bring all things to their remembrance," ushered in the new light that was needed to enable them to understand the breadth of their commission: "The field is the world." "Go ye into all the world!"

The light dawned slowly and uncertainly at first, and more years passed before it was accepted as "the truth of the Gospel" that in Christ Jesus no man of whatever race is "common or unclean." But, when, at length, that truth came to be understood, it was received in no half-hearted spirit. Not only all

men but all that properly belongs to human life, was claimed as part of Christ's domain. His followers were His entirely, in body and soul, and in all the functions and relations of each. Not only were their souls washed in the cleansing blood, but their bodies, too, were washed with pure water, that the whole man, physical as well as spiritual, might be consecrated as a temple of the Holy Ghost. Thus, everything in human life was hallowed. The distinction between sacred and secular was not then made to tie the Church's hands or still her voice. "What?" the old fathers would have said, "Is not this whole world Christ's world? What is there in it that is not His? What that He did not make? What that He has not redeemed? What that He has not hallowed by His touch when He was made Man? What is there that we must not claim for Him? He has sent us to the 'universal cosmos' (Mark, xv, 16). To what part or function of it shall we not go? He has sent us to 'all nations' (Matt., xxviii, 19; Luke, xxiv, 47). For which of them or for what in them is there no Gospel? Secular? We must take care not to meddle? What is secular? What did He send us to, but to this secular world to bid it bow down and adore Him, and obey Him as its Lord and King *in sæcula sæculorum?*" The notion of keeping their hands from meddling with secular affairs, would have sounded strangely in the ears of those to whom the providence of God committed the reconstitution of society, when the colossal fabric of the Roman Empire had been dashed in pieces. So the monks went out into the waste lands, bearing the Gospel of the plow, and the example of their patient industry, and soon the wilderness began to blossom as the rose. The Bishops and wise priests taught barbarous kings to reign like Christians, and princes to decree justice and remember mercy. Nothing in society was left untouched of Christianity. The Church might have utterly converted the world, had not the things and thoughts of the world so terribly perverted the Church. That was the chief cause of disaster then. That will ever be a danger to her now and in the future; not her bearing of Christ's message to the world, and showing what its application is to secular affairs, but her adoption for herself of worldly rules and methods of which Christ would say: "Take these things hence!" Her mission is to sanctify the secular and make it sacred. Her danger is that the most sacred things are always sure to be profaned if the spirit of the world supplants the spirit of Christ.

It seems to many earnest minds that the average utterances of the pulpit have recently had too marked a tendency to avoid the living, practical subjects of the ordinary lives of men, and of the society in which we live. This tendency has not always had

its origin in the self-seeking of the preacher who would not condescend to the personality of preaching against the sins of his congregation, but who was unsparing in his condemnation of the Scribes and Pharisees! Something of this sort of prudence there is among us, no doubt; but there is much more of a certain erroneous sense of false propriety which recognizes an unreal distinction between the sacred and the secular. Men are only too willing to accept such a distinction for their personal lives. It is very convenient to let religion consist in the artificial cultivation of certain "frames and feelings," or in certain formal observances, or in a combination of both, and then to keep it out of the practical week-day life. The ungodly world sees much religion of that convenient sort, and laughs at it gleefully. But even the ungodly world knows that such religion is not, at least, the religion of Jesus Christ.

In large matters it is very true that the Church is no longer required to be the teacher of nations in the same sense in which she was such in her earlier history. For centuries the clergy were the only men of letters, the only men of reading and profound study; their help was needed in the guidance of states; and a great Churchman was, almost of necessity, a great statesman. Now, all that is changed, because the Church *has* taught the nations; and now, on many matters of expediency connected with our rapidly-developed civilization, such as Banking and Currency, or Free Trade and Protection, the world is wiser than the Church, and the Press is a better teacher than the Pulpit. But there are other riddles raised by the progress of civilization to which we are persuaded that the key is yet to be found by the Church of Christ. What, for example, are the ideal truth and the practical duty which underlie the visionary fallacies of Socialism? There is such a truth; now, or shortly, there will be such a duty; and, unless the truth be found, and the duty done, not all the bayonets of Bismarck will prevent the fallacies of visionaries from plunging Europe, and, perhaps, America, into the vortex of a fearful revolution. We are persuaded that the solution of this problem, and of others like it, will yet be found in the principles of Christ and by the Church of Christ.

But apart from all such so-called political questions, there are thousands of practical matters with which the Church ought to be concerned, and with which it seems to be assumed that she has no concern. The housing of the poor in our great cities—what has she done to mitigate the horrors of the crowded tenements in which they swarm? The people, rich and poor, must and will have amusements, if only as a momentary refuge from misery; what have Christian people done to furnish innocent

amusements when the devil works so fearfully to supply attractive modes and means of soul-destruction? These, and a thousand other questions might be asked, and the answer would be still the same—nothing, or next to nothing! These are secular things, forsooth! The Church of Christ has no Gospel for tenement-houses and billiard-rooms. Alas for the Church and for the world, if the Christianity of the nineteenth century has no gospel of deliverance for the needless miseries of the poor, and no gospel of sympathy for the lawful instincts of mankind.

Our subject is too large for us, and grows before us as we write. We can pursue it now, no further. In another column, we shall give an extract from a speech delivered many years ago, on the same subject, by the late justly-venerated Dr. Norman Macleod; and we conclude the present article with one single observation. If any Church repudiates its Christ-given ministry "to all the world," forgetting that its mission is to sanctify and consecrate the things that men call secular, it is because the spirit of the world has desecrated that Church; it is not a living Church of Christ; it may have "a name to live," but it is spiritually dead or dying; it may be very beautiful outwardly, but its beauty is like that of certain ancient buildings which were "full of dead men's bones."

Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

THE GULF CITY COOK-BOOK. Compiled by the Ladies of the St. Francis Street Methodist Episcopal Church, South, Mobile, Ala. 12mo, pp. 250. Dayton, Ohio: United Brethren Publishing House. Chicago: Jansen, McClurg & Co., Booksellers.

This book, as the title-page intimates, was compiled by the ladies of a Methodist Church by way of raising funds for some charitable purpose. Among the many ways of raising the wind for a good object, none seemed likelier to appeal to a universal and instructive necessity than a book of recipes for the provision of good dinners. As Owen Meredith melodiously sings:

"We may live without poetry, music, and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man *cannot* live without cooks.
He may live without books—what is knowledge but grieving?
He may live without hope—what is hope but deceiving?
He may live without love—what is passion but pining?
But where is the man that can live without dining?"

To the relief and supply of this general and imperious necessity of civilized mankind comes the Gulf City Cook-Book. There is nothing *sectarian* in its contents. The list of names of the fair contributors to its treasures includes representatives of every denomination of "our common Christianity," and of the daughters of Israel be-

sides. "The Church" furnishes more than one fourth of the contributors, and, perhaps, more than one fourth of the savory contributions; so that there is a liberal supply of orthodox cookery. No man can say that this is a *dry* book, for it has eight solid pages of "Beverages," which are of all sorts from coffee to cocktail! Seriously, this book is *not* a mere catch-penny concern. It contains the long-used recipes of the oldest and best housekeepers in the Gulf City; and it may be purchased with a full assurance that it gives directions for producing the best of Southern cookery. *Expertis credite!*

CHRISTMAS CAROLS AND OTHER VERSES.

By the REV. H. G. BATTERSON, D. D. 16mo, pp. 72. Philadelphia: J. B. Lippincott & Co.

The spirit of piety rather than of poesy seems to have inspired the muse of Dr. Batterson in most of the compositions of this book. He has an excellent faculty of versification, and there can be no doubt of his devotion. He is a very good rhymers, but *poeta nascitur*, and Dr. Batterson was not born a poet. Once, at least, his grammar trips on the "concord," thus:

"O Jesu! Thou the wrath of man,
His hate and fury *tasted*."

Some of what the Doctor calls his "Fugitives," are much the best things in his book, and among them we note, particularly, "To my Mother, on her Seventy-sixth Birthday" (p. 59); "St. Luke's Church, Germantown" (p. 61); and "To E. P. W. on Her Sixty-seventh Birthday" (p. 71). As a new departure in the hymnology of our Church, we note, without comment, the hymn "Theotokos," (p. 37).

"Mother of God!" Oh, blessed name!
Through all the ages still the same;
Let men on earth, with holy love,
Join in the strain, now sung above,

"Blessed art thou!" yea, blessed still,
Obedient to God's holy will;
Though Queen of all the saints in light,
And Virgin pure, with grace bedight.

"Hail, Mary! Mother of our God!"
* * * * *
* * * * *

"Ora pro nobis, Mother dear,
As o'er the earth we walk in fear,
Pray sin may in us conquered be,
That we at last may rest with thee.

FRANCIS MURPHY'S GOSPEL TEMPERANCE HYMNAL. REV. J. E. RANKIN, D. D., and REV. E. S. LORENZ, Editors. 12mo, pp. 128. New York, Chicago, and New Orleans: A. S. Barnes & Co.

This little Hymnal contains most of the standard hymns set to the good old tunes, and a number of newer compositions, musical and material. It is singularly free from the vulgar and irreverent doggerel with which such compilations have been too frequently disgraced.

THE CHURCH'S MINISTRY IN MATTERS TEMPORAL. (Extract from a speech delivered at Glasgow, Scotland, January, 1852, by the late REV. NORMAN MACLEOD, D. D.)

The common idea at present is that the whole function of the Church of Christ is to teach and preach the Gospel; while it is left to other organizations, infidel ones they may be, to meet all the other wants of our suffering people. And what is this but virtually to say to them, the Church has nothing to do as a society with your bodies, only with your souls, and that, too, but in the way of teaching? Let infidels, then, give you better houses or better clothing,

and seek to gratify your tastes and improve your spiritual state; with all this, and a thousand other things, needful to you as men, we have nothing to do. What is this, too, but to give these men the impression that Christ gives them truth merely on Sabbath through ministers, but that He has nothing to do with what is given them through other channels? Whereas, the Christian congregation, or society, ought not to consider as foreign to itself any one thing which its loving Head, Jesus Christ, gives to bless and dignify man, and desires man to use and enjoy. We must not separate ourselves from any important interest of our brethren of mankind, calling the one class of blessings spiritual, and accepting these as the special trust of the Christian Church, and calling another class temporal, and recognizing them as a trust for society given to the unbelievers. In doing so, we give Satan an advantage over us. Let congregations take cognizance of the whole man and his various earthly relationships; let them seek to enrich him with all Christ gave him; let them endeavor to meet all his wants as an active, social, intellectual, sentient, as well as spiritual being, so that man shall know through the ministrations of the body, the Church, how its loving Head gives them all things richly to enjoy! Every year seems to demand this more and more from the Christian Church. I see no way of meeting Socialism but this. Organization is one stronghold of Romanism, and self-sacrifice for the sake of the Church is another. Protestantism cannot meet either by dogma, merely; it must meet both by organization and government, with Christian liberty; and, above all, with *life!*

OUR WASHINGTON LETTER.

TO THE LIVING CHURCH:

Once more, with "running pen," I address your columns.

The *reflex* influence of Church work in cities is not to be ignored, but is a most important quantity in the equation.

I compared the Church in the District, to one standing at the angles of a great whispering-gallery. I now speak of the reverberating echoes of the gallery. And what I shall say is as true of your own Church work in Chicago, Milwaukee, and St. Paul, as in this city of magnificent distances and splendid residences.

Think of the light *reflected* from torches lit at the altar of the national capital. "How far a little candle throws its rays; so shines a good deed in a naughty world." So, with seed scattered from the full hand of those who may go down from among us to other abodes. The Cretans, returning home from Jerusalem, carried with them the seeds of the Cretan Church. From Maine to California, seeds of Churchly truth and Gospel comfort are cast over the land by virtue of the reflex influence which the Bible occupies in our large cities, especially in a city like our own, in which the ebb and flow of the tides of life are so rapid.

Churchly habits and tastes formed here, decorate quiet homesteads, and bring forth their silent fruits of godliness on many a distant border of our wide-spreading land.

Of course, it is hardly necessary that I should say, Let no spot be stinted; let every hillside be pointed with a spire; let every valley ring with the Church's "Te Deum,"

and her "Gloria in Excelsis," and bear upon its morning and its evening breezes, the chastened voice of her solemn Confession.

"Let Praise and Prayer
Be everywhere."

But, presenting such fulcrums of power as these centers of trade and of people do, of influence, both direct and reflex, there are two good apostolic customs which a living Church may not, it would seem, ignore. Of one of these, I have already spoken: that of *fortifying* the cities. The other, I now refer to, that of episcopal oversight. In the post-apostolic day, cities were centers ecclesiastical, as well as centers civil. In every prominent city, there was a Diocesan. Church influence was made to radiate in parallel lines with State.

It is true, that, as regards both these principles of the post-apostolic age, what I have said may hold, now, in this advanced period of Christianity, less in degree, but it certainly does not in kind. It is the duty of the Church to be as a city set upon a hill. And thus placed, to let not her light be hid. She must cast in the salt of the Gospel, and of her ghostly teaching, in such places; and with such fullness, that the vast ocean of moral life upon which it falls direct, shall not only be purified and preserved *itself*, but, that, by its great ceaseless tides, that rise and fall with every rising and setting sun, it may also *send out* its own purified waters and mingle them with the waters of its most distant tributaries.

Thankful am I for the stand which our branch of the Church occupies in this favored city; thankful, for a learned and godly Diocesan, a faithful and tireless Assistant Bishop, true and loyal Priests and other Ministers, liberal laymen, and zealous laywomen, and for the spirit of broad toleration of opinion, and of a deep sense of the Church's unbroken and irrefragable oneness under diversity of mind, and, to a degree, of administration as well. For all this, "We praise Thee, O Lord." Let the good work go on. Let the liberality of the liberal, be *more* willing; and the labors of the zealous, be *more* active; and the prayers of the faithful all, be *more* earnest, and it *will* go on. The Church's meridian might be made to cross here, as the meridian literal does; and Churchmen, the land over, come to take from here their ecclesiastical, as they do now their geographical, longitude.

Truly, CURRENTE CALAMO.

OUR PHILADELPHIA LETTER.

TO THE LIVING CHURCH:

Philadelphia claims a regular place and a voice in your columns, for she herself modestly professes to be the home of a "Living Church." If numbers be the test of life, it will not be hard to make good that profession. I have just been running over our official list of churches, chapels and places of worship, and adding thereto a few not officially mentioned, and how many do you think I find? Great is Chicago I have not the least doubt, but what think you of ninety apostolic tabernacles within the limits of this one town? There are indeed a few square miles of rural territory included in our municipality, but most of them are only modifications of the brick and mortar city itself. In this long list of spiritual centers, and, at the same time, associations of finite men, one may expect to find the diversities and

the vicissitudes that we must ever find beneath infinity itself; change, defect, mistake; but loyalty to the glorified Christ. Acquiescence in the fact of human limitations is, however, a different thing from contentment with remediable wrongs, and, perhaps one of these latter lurks under the question which, in one form or another, is often asked, "Why so much Congregationalism in an Episcopal Church?" Have you ever read that delightful book of one of the hardest workers of the hard-working English Clergy—Spooner's "Parson and People"? I have read very profound controversial works which seemed to me to do much less for the truth than that. This genial writer, relating his "begging" experiences, divides givers into classes. One class makes a hobby of hospitals; another, of schools; a third, of Bibles and tracts, and a fourth of one or more of these, with church-building and missionary agencies. But this he found as a remarkable fact—the man who gave to distant mission work, was more inclined than any other to embrace in his sympathies the entire list of good efforts, including the homeliest close at hand. No doubt this is the case with individuals, for it is the spirit of Jesus, Who, on His way to the world-embracing cross, took little children in His arms, and cared for blind beggars, and Who, while dying on the cross, provided for the temporal comfort of a human mother. But it is not always so with churches. For some that give largely to missions at the ends of the earth, will altogether ignore the poor sister-church around a corner or two, which would be brightened by a few crumbs from their table now and then, and better still, by the sisterly sympathy which such crumbs would indicate. The rich architecture, and the grand singing, and the heavy pew-rents would not suffer were the contrast a little less glaring. One hears occasional comment, favorable or the reverse, according to the stand-point, upon the differing modes of service and of statement in our churches. But the wretched poverty that some households of the faith are allowed to live in, and, once in a while, to die in, marks a line of division far more lamentable and far less creditable. There are, however, some happy exceptions to such defects in city Churchmanship. I know of two gasping parishes, all but suffocated by the grasp of debt, which have been emancipated from bonds and placed upon their feet and put upon a new and hopeful course by timely and easily-afforded aid from city friends. Such cups of cold water have their reward. The Sheriff and the church organ are forever parted.

Items of church news reach you before letters and you have doubtless heard long ere this of the loss we have sustained in the death of Dr. Beasley, Rector of All Saints, Torresdale. For nearly forty-five years this godly, gentle and scholarly man led the one flock to one eternal Fountain. The peace beyond is the peace intensified and perfected which here he found in Christ. One of our city journals recording, as all did, with respectful tribute his death, says of Dr. Beasley, "He was the oldest in continued service in any Philadelphia Protestant Episcopal Church." But that is a mistake. Come with me out Walnut street this bright Sunday morning, and, resisting the attractiveness of "Holy Trinity," on the way, enter the chaste, ornate and churchly building on the corner of Twenty-second street. Services and sermon will be in keeping with the building, and the preacher will be the Rev. Dr. Henry J.

Morton, who came to St. James' in October, 1830, and has remained there ever since. Next to him comes, now, the Rev. Dr. William Suddards, of Grace Church. He has lately called to his assistance the Rev. James W. Ashton, who assumed a large share, if not the chief burden, of pastoral and ministerial work. To do this, Mr. Ashton leaves his parish of "The Merciful Saviour," in the far northern regions of the city without a shepherd. But "shepherds" are far more numerous than "flocks" nowadays, so "flocks" have the advantage.

VIATOR.

OUR CINCINNATI LETTER.

CINCINNATI, January 11, 1879.

TO THE LIVING CHURCH:

Rev. George H. Kinsolving, late Rector of St. Mark's Church, Baltimore, commenced his services as Pastor of St. John's Church, in this city, on the first Sunday of this year. So far as I have learned, the parishioners generally, are well pleased with him. This is the Bishop's Church; the Vestry having surrendered its entire control and management to him. He announced from the chancel, so that it should be distinctly understood, that Mr. Kinsolving is not to be regarded as the Bishop's assistant, but as Pastor of the church. The plans of work which have been determined on are evidently intended to make St. John's a busy church. It was from this church that Rev. P. B. Morgan, after a rectorship of three years, closing with a violent tirade against the Episcopal Church, seceded to the "Reformed Episcopal Church" last Easter.

All of the Episcopal Churches in this city and neighborhood are now supplied with Rectors. In the city proper, there are ten churches; in the surrounding country peopled by Cincinnatians, are six more on the Ohio side, and three Missions; Covington and Newport, Ky., adjuncts of Cincinnati, have each one, and the two churches have three Missions. This makes eighteen Episcopal Churches and five Missions, for the people of this city. Eight of these churches and the Missions, have grown up within ten years. It may be a fact, that while two or three of the oldest churches have been somewhat depleted (at least, of their wealth) by death, and removals to the suburbs, it is certainly true that never has the Church been in better condition, or done better work than it is now doing. True, much more can be done; but it is encouraging to know that the Episcopal Church is fully up with, if not ahead, in prosperity, of any other Protestant Church in this city. And it is believed that the harmony and *esprit de corps*, which Bishop Jaggars' presence has succeeded in establishing, will give increased vitality and activity to our Church work and progress.

The "Week of Prayer" was duly observed this week, many churches in the city having evening meetings, and a *union meeting* was held each afternoon, in the Vine Street Congregational Church.

During last fall and this winter, Bishop Jaggars delivered the annual address before the Young Men's Christian Association, and the opening address at the new "Children's Home." They were both able addresses, and show how thoroughly alive he is to all Christian work.

By the way, I notice that Bishop Dudley, of Kentucky, recently attended and opened with prayer the anniversary meeting of the

"Louisville Bible Society." Referring to Gov. Stevenson, another Episcopalian, who made one of the addresses, he said, "What honor is due to our beloved Communion by her laymen thus standing forth in the community as the champions of God and His truth. I commend the example of my honored friend to the imitation of all the laymen of the Diocese."

Is a better day about to dawn upon our Church? Are its Bishops and laymen to be the leaders of the grand Christian army in all Christian work? Why not? But it cannot be, if the exclusiveness which some insist on, is to be the controlling spirit and power of the Church.

CINCINNATUS.

Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

EUCCHARISTIC IDOLATRY.

This subject has lately obtained a very extended discussion in the columns of the *Church Journal*, by the Rev. A. J. M. Hudson, of Racine. The conclusion reached was, to me, a very unsatisfactory one.

The apparent result of the discussion was to show conclusively that eucharistic adoration was idolatry, but an idolatry supported by the example and precepts of many holy men eminent in the Church, and by several of the early fathers, whose memory the Church delights to honor.

The conclusion attained was, that, so far as the "Church's law" is concerned, the doctrine in question should be classed among the "dubia." And if the Church's law has given "immunity and protection" to so many distinguished advocates of the doctrine "throughout these many generations," the same immunity and protection, under the same law, should be granted the advocates of the doctrine at the present day.

It seems to me that, were the premises allowed, the conclusion reached, as thus stated, and, I think, correctly, is very questionable. There may be others among the readers of THE LIVING CHURCH who sympathize with me in this respect, and who would not object to an appeal from such a verdict.

The "plea" is, that "a long historic scroll of saintly names, unrolling backward through fifteen hundred years, who have held and taught the same doctrine," should give immunity and protection to-day to those who, as Mr. Hudson conclusively proves, both teach and practice idolatry. "Who would dare or wish to measure arms with such a plea?" Mr. Hudson then asks.

We confess the learning and research brought to bear by Mr. Hudson upon this discussion, and the admirable courtesy with which it has been conducted. Perhaps we might say that love for the erring in this case had overborne his judgment. The premise, if granted, certainly does not warrant the conclusion. "The long scroll of saintly names," if admitted, proves nothing to the purpose, much less will it justify Christians

in countenancing idolatry. Another longer "scroll of saintly names" could easily be produced in support of opposite views. In fact, the employment of such "scrolls," if we might be permitted to say it, is a very poor, inconclusive kind of argument. Few things are more entertaining than the game of "ball-playing" between two theological athletes when employing the "fathers" or "long historic scrolls of saintly names" in support of their several views. The "fathers" and the "scrolls" fly back and forward at the devoted heads of the contestants, until the air seems thick with the missiles. The game concluded, nothing has been accomplished. They end as they began. The point in dispute remains as far from settlement as ever. There are "fathers" and "scrolls" for both sides, and there is no accepted umpire to strike the balance. Besides, the opinions of men, whether past or present, whether in longer or shorter "scrolls," are of no authority on questions of "faith." If I am not in error, the Church has never taught that mere opinions, whether of men "saintly," or otherwise, were of any value in the settlement of doctrine. The Church has indeed availed herself of the *testimony* of the early "fathers," and where that testimony amounted to *general agreement* the Church has accepted such "witness" as conclusive. But such testimony, with such general agreement, will not be claimed in behalf of eucharistic adoration. The difference between accepting the early fathers as *witnesses*, and accepting their individual opinions, or interpretation of doctrine, is a very wide one. A witness when placed upon the stand in one of our courts is asked what he *knows*, and not what he thinks. If he attempt to give his opinions he is silenced. His opinions are of no value. His *testimony* alone is wanted.

The *opinions* of the early fathers, as recorded, are for a special reason, liable to a measure of discount. Some of them were converts from paganism. Nearly all grew up amid idolatrous surroundings, or with more or less intercourse with those tinctured with paganism. Many were pupils in schools where pagan philosophy was taught. All breathed an atmosphere redolent of the modes of thought, beliefs, superstitions, customs and forms of expressions inherited from ages of paganism. How far those peculiar circumstances served to color, or to modify their interpretation of Christian doctrine, and how far they operated to affect their modes of expression, it would be difficult for us, so differently situated, to accurately determine. It is certain that few, if any of them, were free from eccentricities of opinion. This may be easily verified from their works. For myself, while I accept the combined testimony of the "fathers" upon questions of fact, and regard such testimony, where it is concurrent as decisive, I would prefer our own scholarly theologians as interpreters of the Divine Word. Therefore, we feel compelled to "measure arms" with a "plea" which asks that "a long scroll of saintly names" shall secure immunity and protection from Churchmen in their own household of faith for the inculcation and practice of *what they believe* to be idolatry. If the Church has indeed given immunity in the past to that which is divinely forbidden, then the just conclusion should be that the Church has erred in so doing, and not that

such immunity should, therefore, be granted by the Church at the present day. If Mr. Hudson has proved conclusively, as we think he has done, that eucharistic adoration is idolatry, it may be courteous to many loved ones to ask immunity and protection for them in the practice of such adoration, but it is certainly not the conclusion to which his argument directly tends.

The "long historic scroll of saintly names," which we have suffered to pass as an admitted fact, and for the sake of which so much has been asked, is not entitled, we think, to even such measure of influence as we have allowed it. On the contrary, it is possible that eucharistic adoration, in its English sense, was practiced by few, if any, of the "fathers." The meaning and value of words have so changed in the lapse of centuries, and the habits and customs of those days were so different from our own, that we know not to-day precisely what interpretation should be given in English to the emotional language of some of those "saintly names." When a Frenchman or an Oriental says, "I adore you," or even "I worship you," we cannot wisely accept as truth the English interpretation of such expressions. Therefore, that eucharistic adoration, as now understood and practiced among us, had really any footing among the "early fathers" of the Church, is a question, we think, which may fairly be classed among what Mr. Hudson calls the "dubia." Should we, however, take it out of the "dubia," and admit it as a fact, it would still, as we have shown, avail our friends nothing, for the opinions of men individually are of no authority on questions of "faith," and more especially of men who were perhaps tinctured more or less with pagan modes of thought, and habituated to the hearing of pagan phraseology; therefore, in any event, if eucharistic adoration be idolatry, no immunity or protection can be given to it within the Church without rendering her liable, as was the Jewish Church of old to the righteous displeasure of heaven.

WILLIAM ALLEN FISKE,
Rector St. John's Church,
Naperville, Ill.

(To be continued.)

The Fireside.

Whatsoever thy hand findeth to do, do it with thy might
—Ecl. ix, 10.

Do what thou hast to do,
While thou hast eyes to see,
While yet thine ears can hear the word
That wisdom speaks to thee;
While thou hast power to walk,
While thou hast voice to pray,
While thou hast reason's guiding lamp
To understand thy way.

Do what thou hast to do,
And not to others leave;
They may thy wishes over-rule,
Thy motives misconceive,
Thy purposes contest,
Thy plans with coldness view;
Now, while the life-tide warms thy breast,
Do what thou hast to do.

Do what thou hast to do
Before the night of gloom
That swiftly wraps the sons of men
In darkness and the tomb
For though thy feet may tread
On blossoms bright with dew,
Behold, the grave is for thee spread—
Do what thou hast to do.

—MRS. SIGOURNEY.

EFFIE'S TWELFTH NIGHT PARTY.

"Effie Gay is going to have a Twelfth Night party," said Annie Carleton, as she met a bevy of her schoolmates in the street, during the holidays.

"Twelfth Night party! What on earth is that?" cried several.

"I've heard of Seventh Day Baptists, but I didn't know anybody kept a Twelfth Day," said Ninne Kramer, laughing.

"Well, you know, the Gay's are Episcopalians, and they are kind of Catholics, and I suppose it is one of their notions," replied Annie. "But, any way, if I am invited, and mamma is willing, I shall go and see what it is."

"So say we all of us," sang the group, as they separated, each to her home.

Mr. Gay had recently moved from New York State to Wisconsin with his family, consisting of himself and wife and three children—Edward, sixteen years old, Effie, two years younger, and baby Maud, just three, this coming Epiphany.

Mr. Gay was a strong Churchman, and nothing but necessity would have induced him to leave the strong Diocese in which he lived, for the sparsely-settled farming region which had for its center the town of Sydney, and in which was no house of worship but a Union meeting-house, wherein any itinerant preacher might set forth his peculiar notions. He wished very much to have a Church established in this place, and was ready to give both of his time and substance for the purpose; but, as yet, not a single family had been found to unite with him in carrying out his plan. The farmers all said they didn't care, "jest's 'lief have one as 'tother."

Effie had attended the village school, which was under the care of an estimable lady, and had formed the acquaintance of the girls before mentioned, and was quite a leader in the "set." The Gay's were considered "aristocratic" by their neighbors, because they visited but little; lived in the largest house, and did not go to the Union meetings. Instead of this, Mr. Gay read service to his assembled family on the Lord's Day, and instructed his children in what they ought to know and believe to their soul's health.

Effie, with her father's permission, had often asked her friends to be present, but only one or two had accepted, and they had not cared to come again.

She had just returned from a visit to her aunt Hattie, in Louisville, and brought that young lady with her. To her the idea of a Twelfth Night party was due. Mr. and Mrs. Gay were only too glad to give their consent, hoping it might have a wider significance than the mere pleasure.

Aunt Hattie was to have the entire management of the entertainment; Mrs. Gay, of the feast; Effie, of the invitations; Edward, of the conveyance of the guests to and from their home; Papa, of the bills, and baby—well, she thought herself a very important personage at this time.

"In fee days 'twill be my birthday, and I'se going to have a party," she would cry, clapping her little, fat hands. And she would pick up Rosy, her last gift from Santa Claus, and "Santa Claus' mother did the sewing," she insisted, and whisper into her willing ear all the delights which were to come.

Two or three days before Epiphany, Edward "hitched up," and went around de-

livering the tiny notes of invitation to Effie's friends. He had stipulated that some of his own companions should be asked, too, so there was a fair proportion of boys as well as girls.

The invitation was given for Twelfth Night, from 6 to 10; but Aunt Hattie had suggested that it would be safer to add the date, January 6, lest they should not know when they would be expected.

What a stir among the young folks! Many of them had never been asked to the Gay's at all. Not one of the *set* was omitted, not even Rose Penfield, who rarely had any fun in her life, for she was a cripple, and her mother a dressmaker.

With one consent, they all accepted; and little else was thought of or talked about in the town. There was, too, much curiosity as to what was to be done.

On the Sunday which intervened, a stray shepherd without a flock preached in the Union house, and having heard of the approaching gayety, took occasion to warn his hearers of the *Catholics* in their midst, and besought them not to be beguiled by advances of the scarlet lady in the form of innocent pleasure. His efforts to keep the young people away, only increased their desire to go, and their parents took no steps to hinder them.

Epiphany rose cold and clear; snow was on the ground, and the sleighing was perfect. The parlors, at Mr. Gay's, were closed to all but Aunt Hattie; even Effie did not know what was going on there. Savory odors came up from the kitchen; and the young girl found herself fretting a little that on this day, to which she had been looking with such bright anticipations, she was of no importance—only left in the nursery to look after her little sister Maud. Baby, too, began to feel neglected, and call for mamma to come and take care of her, as Effie, absorbed in her own thoughts, stood at the window, scraping the frost from the panes, and paid no attention to the little one's pleasure.

"Come down and help me," said Mrs. Gay, putting her head in at the door; and Effie eagerly turned to obey. "Me, too," said baby, "I can help, mamma, I'se fee yeas old, most gown up as you."

Effie caught up the dear little girl, and ran down to the kitchen. Here all was bustle and confusion. Sandwiches to make; turkey to slice; tarts to fill with cranberry and ruby jellies; tempting biscuits to butter, and last, but not least, the *cake* to be ornamented. No one but mamma could do that, however.

Effie put Maud in her chair by her side, and began her work, keeping baby quiet when she grew restless, by stray bits of turkey or jam, and working industriously, was surprised to hear the bell announcing that dinner was ready.

Mystery surrounded the parlor; but Effie busied herself in decorating the dining-room and arranging the table for the supper. Evergreens were used lavishly about the windows and pictures, and the table loaded with every delicacy, and in the center, on a flat pyramid of green, studded with bright flowers, was the great, round cake, beautifully ornamented, and encircled by a ring of candles. Effie surveyed the room with pleasure, and ran up to her own room to dress. This was not a long operation. Her navy-blue cashmere, and light-blue ribbons were quickly donned; and not too soon, for, as she cast a parting look at the mirror,

which reflected a sweet, fair, unselfish face, she heard the merry bells, which announced the arrival of her guests, and hastened to welcome them.

The merry party, consisting of twenty boys and girls, quickly alighted from the big sleigh, improvised for the occasion, and greeted their young hostess with glee and heartiness.

After taking off their outside wrappings, they were ushered into the library, where books, engravings and photographs were brought to entertain them.

"I don't see why this isn't just like any other party," said Annie, as she watched in vain for something extraordinary to occur.

In a few moments, Mr. and Mrs. Gay and Aunt Hattie came in and spoke to the young people, and, almost simultaneously the parlor doors were thrown open, and a brilliant, glittering Christmas-tree, surmounted with a blazing star, was displayed to their astonished gaze; and an invisible choir sang the old carol "We three Kings of Orient are," etc.

"My young friends," said Mr. Gay, advancing, "I don't mean to preach a sermon, but I have asked you here this evening for a double purpose, first: Shall I say for your pleasure? No; that I might call your attention to one of the events in our Lord's life, which, outside of the Episcopal Church, is so widely neglected. Christmas Day, thanks to the church which has held on to its observance through trial and persecution, you are acquainted with. But Christmas, without Epiphany or Twelfth Day, would not be complete. Jesus was born of the Jewish line for the Jewish race. The Gentile kings came from the East to show Him homage, and claim Him as their King. Their gifts and worship accepted, we, as their descendants, may receive the inheritance. The word Epiphany means 'showing'; and this was the first showing of Christ to the gentile world.

"I wish to interest you in this festival, and ask you to work with me a few months in establishing the church which keeps so sacredly the events of Christ's life, not only the feasts, but the fasts, in memory of His example and great trial. If you are willing to help me for six months, and, at the end of that time wish to retire, I will not ask any further aid from you."

When he paused to ask the mind of the party, every hand went up in cordial assent.

"Thank you for this hearty response," he said, "and I don't think one of you will ever regret it. And, now," he continued, "let us proceed to the secondary consideration, that of your pleasure."

The disrobing of the tree then took place. Each boy and girl received a present; just the very thing he or she had been longing for. For Aunt Hattie had questioned Effie and Edward, closely, about the tastes of their friends, and had taken great pains in the selection of the gifts. In addition to these, each had a case, containing prayer-book and hymnal, with his or her name stamped upon it.

"These," said Mr. Gay, as he handed them to the young people, "I shall expect you to study carefully, and ask your parents to do so, too, that they may see that the prayer-book so many are afraid of, is made up almost entirely of God's word, so that they may fear no harm coming to you from your assistance in carrying out my project."

He ceased speaking, and the party broke up in knots, and exclamations of delight and

surprise came from the happy lips. While chat and laugh were occupying the young people, the dining-room door was opened, and they were invited to the feast. The candles around the Twelfth cake were burning brightly, and the glitter of silver and glass presented an attractive sight.

The tempting viands soon disappeared from view, before the healthy appetites of the guests, leaving the cake untouched. Aunt Hattie now came forward with a large knife to cut it. She told them that it was one of the old customs to have a rich gift inclosed in the cake, and the person so happy as to find it in his share was destined to some great, good fortune. And she had followed the custom in one respect—the pleasure they might derive from it—but without the superstition concerning it. She then counted the guests; "me, too," said Maud, who was calling lustily for a "piece of yat pie;" and she began the ceremony of cutting, the expectant group gathering around with eager faces.

"I'll pass it to baby first, in honor of her birthday," said Aunt Hattie, and baby seized a piece and began cutting it with a "teeth-spoon," as she called it. The others took theirs with less avidity, to be sure, but not less interest, and, as soon as propriety would permit, began the search for the hidden treasure.

Annie Carleton cried out, "I've got it! Isn't it lovely?" and held up a broad, gold ring, with a raised cross upon it.

"I, too," called out Rose Penfield, as she held to view a similar one.

"And I, and I," came from every side of the room.

So it was, each slice contained a ring, alike except in the emblems. These were calculated to inspire zeal, faith, hope, constancy, courage and kindred virtues, in their possessors.

This gift of the rings was Aunt Hattie's own secret, and took them all by surprise. She was well aware of Mr. Gay's anxiety to establish the church of his affection in this community, and his plan to interest these friends of his children in the cause, and she thought some outward token of union would be a help in furthering his desires. And she was right. The symbol often preserves the real.

Pleasure shone on every face, and withal a glimpse of the deeper meaning conveyed by this last gift.

They were now shown into a large, unfurnished room, where bags of confectionery were suspended from the ceiling, preparatory to being pulled down or opened by some blind-folded person, with a long pole. Such scrambling when he was successful! Such fun and jollity as prevailed! Ten o'clock came all too soon; but they had to separate, and overwhelming Effie by their assurance that it was the best time they ever had, "perfectly lovely," they took their leave.

At home, the report of the party was received differently. Some parents were only too glad to have their children associated with the Gay's in anything. Some disapproved of such doings, "just like the Catholics, with their books and their candles," while they would not withhold their consent so long as their children were so interested. Others were glad to give a hearty consent to the proposition.

In a few words I will close this account. A hall was secured and services begun. A young clergyman came to Sydney once a

month, and the rest of the time Mr. Gay "read."

The next Epiphany dawns in Sydney. A cross-tipped spire meets my gaze. A throng of people from all the country around is pressing to the open door of the Church of the Epiphany. Soon a white-robed procession emerges from a house close by, and enters the door. The consecration service is going on. During the service the Rector calls up the class for confirmation. Not one of that happy band we saw at the festival a year ago is missing.

Following the Star by faith has led to fruition in this world. E. M. T.

HINSDALE, Ill.

ADVICE FOR BURIALS.

The apostolic rule, "Let all things be done decently and in order," should be carefully remembered in these services of sadness. Little irregularities or awkward delays or blunders, that in themselves or elsewhere would be trifling, become serious matters when they annoy and wound hearts that are already in pain through God's visitation.

It is earnestly recommended that, unless for very great reason to the contrary, all burial services should be held at the church. One ground for this is that it is so appointed in the Prayer-Book; it is the Church's rule. The burial service is framed with view to use in church. Of course, when great distance from the church prevents, the private house may be counted and used as a church for the time; but clearly it is the Prayer-Book rule to have such services at the church, if possible.

Again, at most houses the arrangements are such as almost to destroy the needful reverence. Chairs are crowded, or so arranged that it is almost impossible for those present to kneel during the prayers. The members of the family are often in a room so placed that the clergyman, while officiating, cannot see them, nor be sure that they hear him. Others present are often distributed through several rooms, and the clergyman, perhaps, placed in a doorway, where he talks to people who are out of his sight.

By all means, then, if possible, let the burial service be at the church.

As a second rule, always consult the Minister before fixing the hour for the service. He may have other appointments, or the church may be in use.

Let the burial, unless in remarkable instances, be without sermon or address. The service as provided, with its beautiful combination of Scripture and Psalm, and sadness and hope in prayer, is all that can be needed. All classes of people have owned its deep impressiveness. An address added by the Minister is often, like "a piece of new cloth in an old garment," out of place. It detains the hearts that are in sorrow to dwell needlessly long upon thought of their affliction. Very rarely indeed can it minister to their comfort; very often it grieves and annoys and wounds, and stirs up sorrow afresh.

Never let the coffin be unclosed, for public gazing, at the church. The last look of friends should be in the privacy and sacredness of home; and after they have said farewell, no others should disturb the peace of death.

If the burial psalm be read, read your part in it fully. Often, especially at private

houses, those present stand mute, as if the Minister alone were to speak. But our burial service, like all other parts of the Prayer-Book, is Common Prayer. The people have their part in it, and must speak out, in every response and in every Amen; and most fitly and beautifully should every voice take part audibly in the Lord's prayer, as spoken over the grave.

Perhaps at times, in the families of those who are poor, it may seem an addition to already heavy expenses that the procession should go out of its way to reach the church. But the richer ones will remember that such times of sorrow are proper occasions for proving true brotherly unity and loving charity. Let those who have conveyances offer them at such times freely for the use of less favored brethren. There is no time when the heart more gladly welcomes the deed or word of kindness than when God's hand has thus brought it into sadness.—*The Parish Guide.*

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